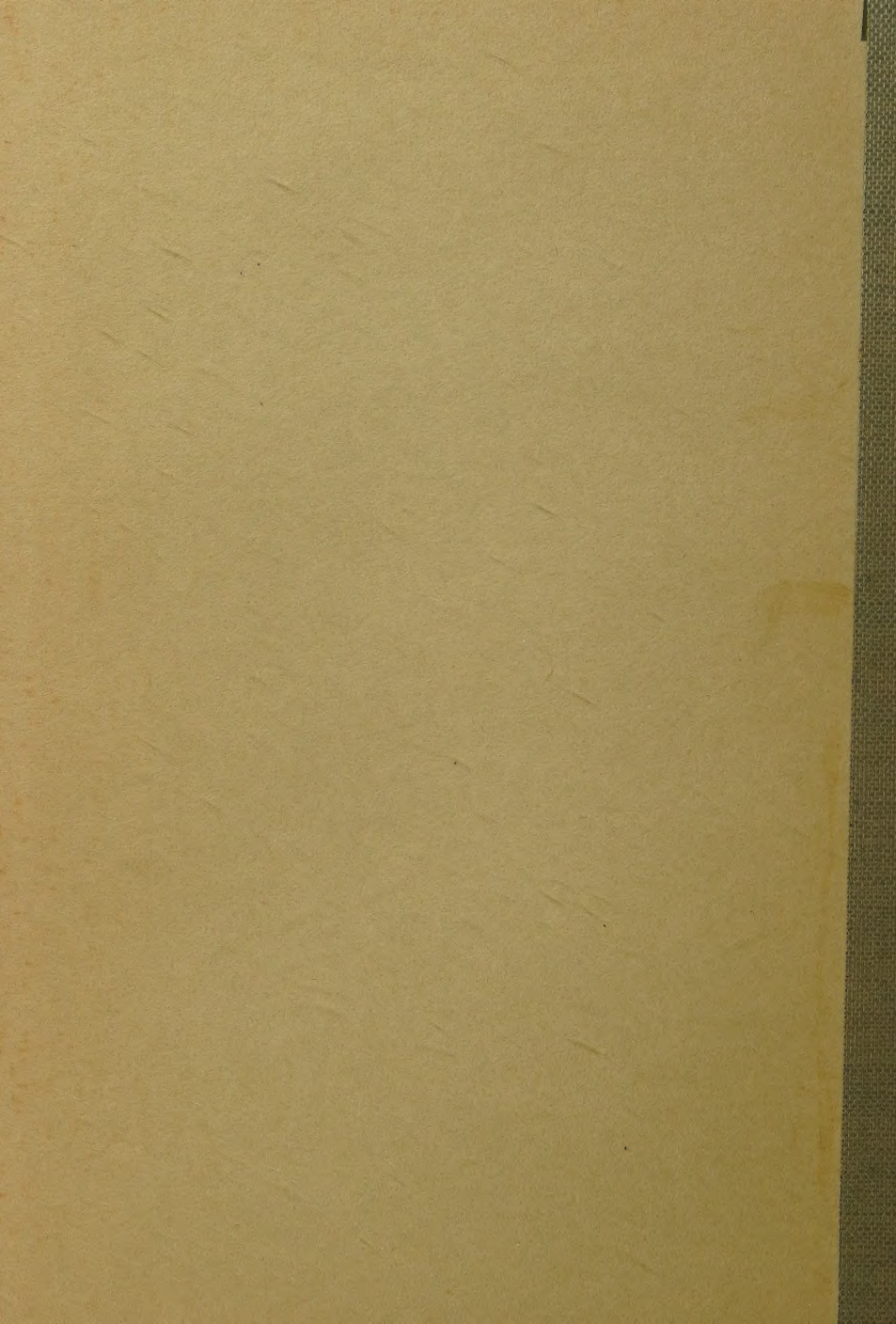


Luther's Small Catechism in the
English Translation
of
Thomas Cranmer

By

John C. Mattes

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THOMAS CRANMER

MDXLVIII

Excerpted from Cranmer's Catechism
Together with an historical introduction
By JOHN C. MATTES

Philadelphia
The United Lutheran Publication House

J. C. Mattes' Collection

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THE ENGLISH TRANSLATION OF LUTHER'S SMALL CATECHISM BY THOMAS CRANMER

HISTORICAL INTRODUCTION

The words of Father Luther are still teaching the young and consoling the old. Almost four centuries have passed since the unpretentious little wall charts were issued with their immortal summary of the chief elements of the Christian Faith. With slight additions they became the Small Catechism; the little handbook of saving doctrine that is more widely used today than any other treatise of similar scope. Translated into countless tongues, it is in common use throughout the greater part of the world, and is continually gaining larger recognition in new quarters. During the past century that gain has perhaps been most marked among the English speaking people of our own land.

In America it was first best known in its native tongue, but was soon recited by thousands in other European languages. Now, as these are rapidly passing out of use, it is being learned more and more in English. For considerably over a century, indeed, English translations have been used in certain sections of our country, but it is only within comparatively recent times that English has far outdistanced all other languages as the medium of religious instruction in the great majority of our congregations.

It seems strange that one of the latest conquests of the Catechism should be a language into which it was translated at a very early date. In 1548 its words were familiar to a large number of English readers, though Luther's name was buried under Cranmer's and the actual text lost its identity as it was absorbed into the far larger catechism that passed as the work of the Archbishop of Canterbury. How it wandered into England in this form is a curious story that takes us back to the quaint old Free City of Nürnberg.

[3]

Here the *Kinderpredigten*, written by Andreas Osiander and Dominicus Sleupner, had appeared in connection with the great Kirchenordnung of 1533. They were a series of sermons for the instruction of the young, based on the Small Catechism, and each sermon, with one exception, concluded with the actual words of Luther's explanation. Only the part on Confession and the introduction and conclusion of the Lord's Prayer were lacking. In place of the former a sermon on the Power of the Keys was inserted. As we shall presently learn these children's sermons gained a very wide use and exercised a great influence, but first we must see how they came to appear in England under another name.

Early in 1532 Henry VIII sent Thomas Cranmer, as his special ambassador, to Germany to present the matter of his divorce in as favorable a light as possible to the Emperor and the Protestant princes. In the course of this mission Cranmer spent some time in Nürnberg and while there made a great concession to Germanic influence by marrying Osiander's niece, Margaret (not Anne, as the name is frequently given). Before the end of the year came the notice of his unexpected appointment to the archbishopric of Canterbury. That honor greatly complicated the matrimonial situation. The poor wife was sent to England with great secrecy, only to be returned to Germany when English sentiment was scandalized at the thought of a married archbishop. When finally she was permitted to return it was only for a few years till the Romish reaction terminated her husband's career.

Besides such personal ties that bound him to Germany, and to Nürnberg in particular, Cranmer kept in touch with various continental theologians through a correspondence that was extensive enough to average a monthly exchange of letters.¹

So it was quite natural that he should be familiar with the *Kinderpredigten*, which were being prepared about the time of his visit in Nürnberg, although, strangely enough it seems as

¹ Strype's *Memorials of Archbishop Cranmer*, II, p. 396.

though he knew them only in the Latin translation of Justus Jonas, which appeared in 1539. That he thought very highly of them is evident from the fact that his first publication after Edward VI came into power was an English translation of this Latin rendering, which came to be popularly known as Cranmer's Catechism. It appeared in 1548 with the title, "Catechismus; A Short Instruction into Christian Religion for the Syn-gular Commoditie and Profite of Children and Yonge People." On the title page it is said to be "set forthe by the mooste reverende father in God Thomas archbishop of Canterbury," while at the head of the preface it is stated that it is "oversene and corrected by the moost reverende father in God the archebys-hoppe of Canterburie." Various statements in other places² raise some doubt as to whether Cranmer actually did the work of translating or whether he had it largely done by others, though "oversene and corrected" by himself. At all events it bears the impress of the splendid English style of which Cranmer was a master and the additions made to the original certainly suggest his hand. Chief among these is a dissertation of 14 pages on idolatry and images, appended to the sermon on the First Commandment and a shorter passage added to the part preceding the First Petition of the Lord's Prayer. There are also a few changes and omissions, all of a minor sort, that are carefully listed in the preface to Burton's reprint, pp. xiii-xvi.

It is a curious fact that even when the Catechism was recognized as a translation it was not credited to its original authors but was referred to as the work of Justus Jonas. In the examination of Cranmer before Brokes he was asked: "Did you not translate Justus Jonas's book?", and he answered, "I did so."³ As late as 1829 Edward Burton in his reprint states that the Catechism of Justus Jonas "was itself a translation from the workers. Wherever or whenever this progress is has as yet been discovered(!): but there are good reasons for

² See the discussion in the preface to Burton's reprint, pp. iv-viii.

³ Miscellaneous Writings and Letters of Thomas Cranmer, The Parker Society. Cambridge, 1846, p. 218.

thinking that it was one of the numerous Catechisms which appeared in Germany about this period, and which were framed upon the model of Luther's Shorter Catechism. Luther published this in 1529: and George Marquess of Brandenburg put forth in 1533 a book of ecclesiastical regulations, for the use of his own territories and of Nuremberg, which from the account given of it by Seckendorf, might be thought to have contained the very Catechism which is now under consideration." p. viii. Strype had even, at an earlier date, confused Justus Jonas with his son of the same name, who at one time visited Cranmer.⁴

In the face of such uncertainties in the minds of English writers it is small wonder that the fact that the actual text of most of Luther's Small Catechism was included in Cranmer's translation was long lost to sight. The only attempt, as far as the writer knows, to excerpt the text of the Small Catechism was made by Dr. H. E. Jacobs in his notable book on *The Lutheran Movement in England*, where only the text of the answer is given. Unfortunately that book is not as generally used as it should be. As the revision of the English translation of the Catechism is of considerable interest at the present time the writer has ventured to reproduce, as far as possible, Luther's Catechism as it is included in the text of Cranmer's translation of the *Kinderpredigten*. The reader may then peruse with ease a translation of the Small Catechism in the classic English of the Sixteenth Century.

It should be noted that this is not always a literal translation. Because of the several hands through which the original text passed and particularly because of Cranmer's fondness for making additions and subtractions, when he was so minded, there are a few places in which it becomes a rather free paraphrase. We would particularly call the reader's attention to the quaint rendering of the explanation of the Eighth Commandment. On the whole, however, it quite faithfully reproduces the thought of the original.

⁴ Memorials of Cranmer, p. 396.

As the part on Confession, together with the introduction and conclusion of the Lord's Prayer are lacking in the *Kinderpredigten* we have added, for the sake of completeness, statements containing similar expressions to those found in the Small Catechism.

The text, which strives to reproduce the original form, even to its utter inconsistencies of spelling, has been taken from Edward Burton's reprint,^{*} an exact reproduction that was made by collating four different copies of the original edition.

To the actual text of Luther's Catechism we have appended the entire sermon on the Power of the Keys. This famous sermon took the place of the part on Confession which was lacking not only in the *Kinderpredigten* but also in the earliest edition of the Catechism. We reproduce it in its entirety not only because it is an important exposition of the doctrine of Confession and Absolution but because it exercised a very considerable influence through its insertion in the *Kinderpredigten* and led to the inclusion of a similar section in many Lutheran Catechisms.

In the first place this section probably owed its inclusion to the controversy that was going on between Osiander and the civil authorities of Nürnberg concerning the ban and private confession, but that it met a real need is clear from the previous insertion of a section dealing with Confession in Luther's edition of the Small Catechism in 1531. The *Kinderpredigten* were very widely used. New editions appeared in 1534, '36, '39, '56, '64, '66, '91, '92, frequently during the 17th and 18th centuries and one edition appeared as late as 1839. Jonas' Latin translation appeared in 1539 and was written with the express intention of making the *Kinderpredigten* available for those who did not understand German. Not only did Cranmer help to realize this hope in England but Otto Gottschalkson translated the

^{*} A short Introduction into Christian Religion being a Catechism set forth by Archbishop Cranmer in MDXLVIII: together with the same in Latin, Translated from the German by Justus Jonas in MDXXXIX, Oxford. At the University Press. MDCCCXXIX.

translation into Icelandic, apparently under the impression that it was an original work of Jonas. A Low German translation of the *Kinderpredigten* appeared in 1534 and one in Polish in 1561. Besides they were published in German in Brandenburg and Mecklenburg in 1540; Calenberg-Göttingen, 1542; Pfalz-neuburg, 1543. In the version of Daubmann they appeared in Prussia (Königsberg) in 1554 and from there made their way into the Baltic Provinces. They are also frequently found bound up with copies of the Austrian Church Order of 1571.⁶

Through this wide diffusion the *Kinderpredigten* helped to introduce the so-called Sixth Chief Part of the Catechism, and because of the great significance that attaches historically to this one sermon we have ventured to include it in its entirety. Even though it is not a part of Luther's Catechism it fairly represents his opinions on this doctrine.

It is a matter of regret that the little wood cuts of the originals could not be included here. Several are certainly the work of Holbein and those of Cranmer's edition vary from those of the Latin edition of Jonas. Frequently they are only better drawings but occasionally the change is significant. The one in Jonas' edition preceding the Sermon on the Power of the Keys represents a penitent kneeling before his pastor and making his confession in private. The corresponding one in Cranmer's translation is a picture of the Lord addressing His disciples (seven being visible) each of whom is holding a key. The cut before the last sermon in the Latin edition pictures an altar, kneeling communicants and a minister clothed in the traditional vestments, as they were worn in large parts of Germany for more than two centuries after the Reformation and

⁶ We are especially indebted to Dr. M. Reu for furnishing us with certain facts and dates that will appear in the last volume of his monumental work, "Quellen zur Geschichte des kirchlichen Unterrichts in der evangelischen Kirche Deutschlands zwischen 1530 und 1600." Further details may be found in this work, which is not only of the highest credit to American Lutheran scholarship but which is indispensable to all who are interested in the early history of religious instruction in the Lutheran Church.

as they are still used in all the Scandinavian countries. It is an unconscious demonstration of Lutheran conservatism and love of the beautiful. Cranmer substituted in its place a representation of the Last Supper. The tendency towards Calvinism that carried Cranmer completely away in his latter days unconsciously shows itself here just as well as in the inclusion of the long section concerning images after the First Commandment. Cranmer himself tried to belittle the significance of the change and to deny his responsibility for it when it was held against him, as an additional offence, in a bitter attack made by Gardiner. That he was not conscious of any particular motive at the time is more than likely but it still is interesting as showing the natural trend of his mind even at the time when he was still ready to accept the Lutheran doctrine of the Real Presence.

JOHN C. MATTES.

A SHORTE INSTRUCTION
concernyng the
TEN COMMAUNDEMENTES

THE FYRST COMMAUNDEMENT

Thou shalt haue none other goddes but me.

And when this question shal be demaunded of you, how do you vndrestand the first commaundement? then shal ye answer thus.

In this precept we be commaunded to feare and loue God with al oure harte, and to put our whole trust and confidence in him.

THE SECONDE COMMAUNDEMENT

Thou shalte not take the name of the Lord thy God in vayne, for he shal not be giltles in the sight of the Lorde, that taketh his name in vayne.

And when ye shal be demaunded, howe vnderstande ye the seconde commaundemente, ye shall answer.

We oughte to loue and feare God aboue all thyng, and not to abuse his name to idolatrie, charmes, periurie, othes, curses, ribaldrie and scoffes, that vndre the pretence and coloure of his name we begile no man by swearynge, forswearynge and lyinge, but in al our nedes we should cal vpon hym, magnifie and prayse him, and with oure tongues confesse, vtter and declare our faythe in him and his doctrine.

THE THIRD COMMAUNDEMENT

Remembre that thou sanctifie the sabboth daye.

Wherefore good children marke it wel I pray you, and when it shal chaunce you to be demaunded, how vnderstande you the thirde commaundement? Ye shal answer,

we ought to feare and loue our Lord God aboue all thinges to heare diligently and reuerently his holy worde and with al diligence to folow the same.

THE FOURTH COMMAUNDEMENT

Honour thy father and thy mother that thou maist leade a long lyfe in the lande whiche the Lord God shall giue vnto the.

And this is the true meanyng of the fourth precept, whiche I pray you depely to prynt into youre memories, that when you shall be asked how you vnderstande the fourth commaundement, you may answere,

we ought to loue and dreade our Lorde God, and for his sake to honoure oure parentes, teachers, masters and gouernours, to obey them and in no wise to dispipe them.

THE FIFTE COMMAUNDEMENT

Thou shalt not kill.

Wherfore good children marke it well, and when you be asked, howe vnderstande you the fifthe commaundemente? you shall aunswere,

we ought to loue and dreade our Lorde God aboue all thinges, so that for hys sake we hurt not our neyghbour, nether in his name, goodes, cattel, life or body, but that we ayde comforte and succour him in all hys necessities troubles and afflictions.

THE SYXTH COMMAUNDEMENT

Thou shalt not committe adultery.

Wherfore good children, when ye shalbe demaunded, how vnderstande you the syxth commaundement, ye shall answere.

We ought aboue all thynges to loue and dreade our Lord God, and for his sake to lyue chastly in wil, worde and dede, and euery man is bownde to loue and cheryshe his wife.

THE SEVENTH COMMAUNDEMENTE

Thou shalt not steale.

Wherfore good children, when you shall be demaunded, howe vnderstande you the seuenth commaundement? you shall answere.

We ought to feare and loue our Lord God aboue al thinges, and for hys sake willingly to absteyne from our neyghbors

goodes and cattell, to take nothing from him, but to helpe him in his neede, and to defende and augment his ryches and commodities.

THE EYGHTE COMMAUNDEMENTE

Thou shalt beare no false wytnesse agaynste thy neyghbour.

Wherefore good children when you shalbe demaunded, how vnderstande you the eyghte commaundement, you shall answere.

We ought to feare and loue oure Lorde God aboue all thyng, and for his sake to absteyne from all liyng, backe bytyng, slaunderynge and yll reportyng, by the whiche oure neyghbours good name fame and credit may be impeched or decayed, and rather to excuse hydde or gently to enterprete another mannes faute, then maliciously to make the wourste of the same, and wyth the loude trumpe of our tongue to blaste it abrode, to the the knowledge of all the towne or place wherein we dwel.

THE NYNTH COMMAUNDEMENTE

Thou shalte not desire thy neyghbours house, wyfe, man seruaunt, woman seruaunte, oxe, asse, nor anye thyng that is his.

Now good children you haue hearde the true meanynge of the nynth precepte, and because it teacheth you, howe to ordre your herte, I praye you learne it by harte, that when you be demaunded, how vnderstande you the nynth commaundement, you maye answere

we oughte to feare and loue oure Lorde God aboue all thynges, and for hys sake so to chastice oure eyes and lustes, that we desyre not oure neyghboures house, nor other thyng belongynge vnto hym, that we putte hym not frome hys possessyons or goodes but helpe him (asmuche as shal lye in vs) to retayne and kepe hys landes, goodes and all that is his.

THE TENTH COMMAUNDEMENT

Thou shalte not desyre thy neyghboures wyfe, nor hys man seruaunte, nor woman seruaunte, nor his oxe, nor his asse, nor any thyng that is his.

And nowe ye haue hearde good chylderne a plaine brief and true exposition of the tenth commaundement, the whiche although it be last in number, yet I pray you let it not haue the last place in youre memorye, but one of the first and chefest seates of the same. That as sone as you be demaunded thys question, how vnderstande you the tenth commaundement? you may be prompte and redie to answere.

we ought to feare and loue our Lord God aboue al thinges, and for his sake willyngly to abstayne from our neighbours wife, familie, goodes and cattel, and to helpe hym as muche as lyeth in vs, that he may kepe and possesse the same.

THE CONCLUSION

(Given at the conclusion of the First Commandment)

He himselfe requireth of vs, to kepe his commaundementes, and not dyspise them. For he saith.

I am the Lorde thy God, a stronge and a ielous God, whiche do punyshe the children that do hate me, euen to the thirde and fourth generation, for the iniquite of their parentes. And cantrariwyse. I do shewe mercy to a thousande generacions of them that loue me and kepe my commaundementes.

In these wourdes God doth threaten greuouse punyshe-mentes to all them that breake these commaundementes, wherefore it is our dewtie, to feare his indignation and punishment and not to prouoke his wrath vpon vs by oure disobedience. And contrary he doth promise his fauor and goodnes to all theim that kepe these his commaundementes. Therefore we ought to loue hym, cast oure affiance in him, and obey hys commaundementes.

AN INSTRUCTION OF FAITH

OF THE CREATION

I beleue in God the Father Almighty, maker of heauen and erth.

Thus good childerne I haue expounded vnto you the first article of our belyfe, conteynyng the doctryne of the creation and makyng of the worlde, the which heauenly philosophie (to thentent you maye the more easely beare it in youre memories) I wil knit it vp in few wordes, that when you be demaunded, how vnderstande you the first article of youre belife? you may thus shortly answer.

I beleue that God the Father hath made me, and al creatures in heauen and earth, that he hath gyuen to me and conserueth my bodye and soule, reason, senses, eyes, eares, and all my other members. Also I beleue that the same almightye Lorde and God doth dayly gyue to me and to vs all, meat, dryncke, cloth, wife, children, house, lande, riches, cattell, and all thynges necessarye to the mayntenaunce of our lyues and that he doth dayly defende kepe and preserue vs from all perell, and deliuer vs from all euel. And all thys he dooth of hys awne mere mercie and goodnes, without our worthynes or deseruynges. For the which benefites it is our dutie to render to him continuall and euerlastyng thanks to obey hym in all thynges, and to take hede that we be not vnkynde to hym, that hath shewed so greate kyndnes towardes vs.

OF OUR REDEMPTION

I beleue in Jesus Christ his only begotten Sonne our Lorde whiche was conceyued by the Holye Goost, borne of the Virgin Marie, suffered vnder Ponce Pilate, was crucified, dead and buried. He descended into hell. The thirde daye he rose from death. He ascended into heauen. He sitteth on the ryghte hande of God the Father Almyghtie. From thense he shall come to iudge the quicke and the dead.

And when you be asked, howe vnderstande you the second parte of the Crede, you shall answer.

I beleue that Jesus Christ, veray God, begotten of God the Father, and verye manne, borne of the Virgin Marie, is my Lorde, whiche by hys precyouse bloode and holy passyon, hathe

redemed me, a myserable and damned wretch from all my synnes, from death eternall, and from the tyrannie of the Deuell, that I should be his owne true subiect, and lyue within his kyngdome, and serue hym, in a newe and euerlastynge lyfe and iustice, euen as oure Lorde Christe, after he rose from deathe to lyfe, lyueth and raygneth euerlastyngly.

OF OUR SANCTIFICATION

I beleue in the Holy Gost, the holy catholicke church, the communion of saynctes the forgyuenes of synnes, the risyng agayne of the bodye and lyfe euerlastyng. Amen.

Wherfore good children, marke well this lesson, that when ye be demaunded, howe vnderstande you the thirde parte of the Crede, yee may answer thus

I beleue, that neither by mans strength power or wysedome, neyther by myne awne endeuour, nor compasse of myn awne reason, I am able to beleue in Jesus Christ, or to come vnto hym. But the Holy Goost did call me by the worde of the gospell, and with the giftes of his grace, he hath hitherto endowed me, and halowed me, and in the true faith, he hath hitherto preserued and confirmed me, and this he hath not done only to me, but also he calleth and gathereth togyther in the vnitye of one faith and one baptisme, all the vniuersal church, that is here in earth, and he halloweth, kepeth and preserueth the same, in the true knowledge of Christ, and faith in his promyses. And in this church he geueth free and general pardon, to me and to al that beleue in him, of al our synnes, offences, and trespasses, and at the last day he shall rayse me, and all other that be deade, and al that dyed in the true faith of Jesus Christ, he shall glorifye, in the lyfe euerlastyng.

AN INSTRUCTION OF PRAYER

[The explanation of the introduction is missing but in the Sermon on the First Petition a similar thought is expressed: With glad hartes therfore you ought to saye this prayer, which

whan you say, you speake with God the Father in heauen, and he heareth you, and lyke a most kynde Father, dothe graunt al that you aske.]

THE FIRST PETITION

Thy name be halowed.

Lerne these thinges dilygentlye good children, and whan you be asked, how vnderstande you this first petition? you shall aunswer.

The name of God of it selfe is holy, but here we do aske, that it may be halowed of vs.

And whan you be asked, how is it halowed of vs? answere, whan the worde of God is puerly and syncerely taught, whan we leade our lyfe in this worlde holyly and godly, as it becommeth the veray true children of God. Here in this point succour vs good Lorde, helpe vs O heauenly Father. For he that either teacheth or liueth, otherwise than the worde of God requireth, he dyshonoreth and polluteth the worde of God.

THE SECONDE PETITION

Thy kyngdome come.

This is the meanyng and plaine vnderstanding of this seconde petition.

The kyngdom of God commeth of it selfe, without our prayer, but here we pray, that it may com to vs.

Whiche commeth to passe, whan the heauenly Father gyueth vs his Spirite, to beleue his holye word, to lyue wel and godly, here in his churche for a tyme, and after in heauen for euer.

THE THIRDE PETICION

Thy wil be done in earth as it is in heauen.

And thys is the playne meanyng of this thirde petition, concerning the fulfylling of Gods wyll. Nowie I pray you good children, applie your willes and mindes to learne the same, that when you be demaunded, how vnderstand you the thyrde petition? you maye answere after this maner.

Althoughe Gods holy wyll be done without our praier, yet we pray that it maye be done in vs, and fulfilled amonge vs here in earth.

Whiche is done, whan God doeth ouerthrow and destroy the wicked counsels of the Deuell, of worldely people, and of oure owne fleshe (whiche do all that lieth in them, to let and hynder the kyngdome of God, and the halowyng of his name) and doeth kepe vs in the true knowledge of hys worde, in the lyuely fayth of Christ, in his loue and obedience of his commaundementes. For this is the holye and perfect wyll of God, whiche God graunte vs to keape nowe and euer. Amen.

THE FOURTH PETITION

Gyue vs this daye our dayly breade.

Nowe (good children) I pray you diligently to remember these thynges, that when you be asked thys question, howe vnderstand you the fourth petition? you maye answer,

God doeth sufficientlye prouyde for vs meate and lyuyng without our desyre, neuerthelesse we desyre hym, to graunt vs, that we maye knowe that we haue all thynges at his handes, and that we may gyue to him due thanks for the same.

And yf further anye man wyll aske you, what is mente by this worde, oure dayly breade? you answer, that

by dayly breade is vnderstande all thinges necessarie for oure lyuyng, as meate, drynke, clothe, house, lande, cattell, monye, householde stuffe, a good wyfe, obediente children, trustye seruauntes, good gouerners, a well ordered commewealth, commen peace and tranquillitie, seaseable wether, hol-some ayer, health of body, constant frendes, honest neighbours, and suche lyke thynges, whereby we maye leade in thys worlde a godly and quiet lyfe.

THE FIFTH PETITION

And furgyue vs oure trespaces, as we forgyue them, that trespase agaynst vs.

And now I pray you (good children) that you wyll diligently recorde the true meanyng of this petition. And when you be asked this question, howe vnderstande you the fifthe petition? Answer, and saye.

Herein we desyre, that our heuenly Father wil not loken vpon oure synnes, and for theim, cast vs awaye. For we haue not deserued those greate gyftes and grace whiche we desier at Gods handes, nor we be not worthy to haue the same, but we desyer God, that althoughe we dayly offende him, and deserue greuous punishementes for our synnes, yet he of hys mere grace and mercie wil heare our prayers, and frely forgyue vs oure offences. And we offer our selues for his sake from the botome of our heartes to forgyue them that haue offended vs.

THE SYXTE PETITION

And suffer vs not to be led into temptacion.

And this is the meanyng and playne vnderstandyng of this sixt petition. Wherefore good children I pray you diligently learne the same, that when you be asked. How vnderstande you the sixt petition? you maye answer,

God tempteth no man. But here we praye, that God wil kepe and defende vs, that the Deuel, the world and the fleshe deceaue vs not, and leadde vs not into vngodlynnes, ydolatrie, blasphemie, desperation, or other horrible synnes. And althoughe we be tempted with these synnes, yet we desier God, that at length we may ouercome them, and triumphe ouer them, by the helpe and assistance of the Holy Gost.

THE SEVENTH PETITION

But delyuer vs from euyll. Amen.

Nowe you haue hearde good children, the true and playne exposition of the seuenth and last petition, whiche I praye you to place in your memories, that when you be demaunded, howe vnderstande you the seuenth petition? you maie redely answer.

Herein we generally desyre our heauenly Father, to delyuer vs from all euell and perell, bothe of body, soule, lande,

catell and riches. And that when we shall lye on oure deathbed, he wyll than graunt vs a good houre, that we maye departe oute of this vale of miserie, in his fauour, and frome this transitorie lyfe, enter into life euerlastynge.

[THE CONCLUSION. The conclusion, as such, is missing but the following statement appears just before the end of the Seventh Petition.]

And this the Lordes Prayer, we must euer ende with this word. Amen.

Whiche is asmuche to say, as surely I trust it shalbe so. And it is not ynough to say Amen with our tongue onely, but also Amen muste be in oure harte, and continew and tary there, that is to saye, we ought to beleue suerly and constantlye that our prayer is hearde, and that our heauvenly Father wyll graunt vs our petitions.]

AN INSTRUCTION, OF BAPTISME

Wherefore good children, learne these thinges dilygentlye, and when you be demaunded, what is baptisme. Then you shal answer.

Baptisme is not water alone, but it is water inclosed and ioyned to the worde of God, and to the couenaunte of Gods promyse.

And these be the wordes, wherby our Lorde Jesus Christ did ordeine baptisme, which be written in the laste chapter of saint Mathew. Go and teache al nations, baptisynge them in the name of the Father, and the Sonne, and the Holy Ghost.

And when you shalbe asked what auayleth baptisme? you shal answere.

Baptisme worketh forgyuenes of synne, it delyuereth from the kyngdome of the Deuel and from death, and giueth lyfe and euerlastyng saluation, to all them that beleue these wordes of Christ, and promyse of God, which are written in the laste chapter of saint Marke his gospell.

He that wil beleue, and be baptised, shalbe saued. But he that wil not beleue shalbe damned.

Thirdly, yf a man aske you, how can water bryng to passe so great thynges? ye shall aunswer.

Uerely the water worketh not these thynges, but the worde of God, whiche is ioyned to the water, and fayth whiche dothe beleue the worde of God. For without the worde of God, water is water, and not baptisme, but when the word of the lyuyng God, is ioyned to the water, then it is baptisme, and water of wonderful holsonnes, and the bath of regeneration, through the Holy Ghost, as saincte Paule writeth. God saued vs by the bath of regeneration, and renewyng of the Holy Ghost, whom he powred vpon vs plenteously, by Jesus Christ our Sauour, that we beyng made rightuous by his grace, maye be heyres of euerlastyng lyfe.

Fourthly. Yf a man aske you, what doth the baptisyng in the water betoken? aunswere ye,

it betokeneth, that olde Adam with all synnes and euel desyers, ought daylye to be kylled in vs, by trewe contricion and repentaunce: that he may rise againe from death, and after he is risen with Christ, may be a new man, a new creature, and may liue euerlastyngly in God, and before God, in rightuousnes and holynes.

As saincte Paule wryteth, saying. All we that are baptised, are buried with Christe in to death, that as Christ rose agayne, by the glorie of his Father, so we also should walke in newnes of lyfe.

[AN INSTRUCTION OF THE KEYS]

The Sermon of the Authoritie of the Kays takes the place of the questions concerning confession in Luther's Catechism. That Sermon we will print in full at the end of the Catechism proper, but the following sentences reproduce so well a part of the thought of those questions that they may well be inserted here.

Wherefore let him that is a sinner, go to one of theim let him knowledge and confesse his synne, and praye him, that accordyng to Gods commaundemente, he wyll gyue him absolution and comfort him with the worde of grace and forgyuenes of his synnes. And when the minister dothe so, then I ought stedfastly to beleue, that my synnes are truly forgyuen me in heauen.]

AN INSTRUCTION OF THE COMMUNION OR THE LORDES SUPPER

And this is the meanyng and playne vnderstanyng, of the wordes of the Lordes supper. Wherefore learne them dilygently I pray you, that when ye be asked, what is the Communion or the Lordes supper? ye maye answer.

Yt is the trew body and true bloude of our Lorde Jesus Christe, whiche was ordeyned by Christ him selfe, to be eaten and dronken of vs Christen people, vnder the forme of breade and wyne.

Furthermore yf any man wil aske ye, wher is this writen? ye shall answer.

These be the wordes which the holy Euangelistes Mathewe, Marke, Luke, and the Apostle Paule do writ. Our Lorde Jesus Christ the same nyght that he was betrayed, toke breade, and gyyng thanks brake it, and gaue it to his disciples, and sayd. Take, eate. This is my bodye, whiche is gyuen for you. Do this in remembraunce of me. Lykewyse he toke the cup, after he had supped, and gyyng thanks gaue it to them, and sayed. Drynke of this all ye. This is my bloude of the new testament, which is shed for you and for manye, for the forgyuenes of synnes. Do this as often as ye dryncke, in remembraunce of me.

Futhermore yf any man aske ye, what auayleth it, thus to eate and drynke? ye shall answer.

These wordes do declare what profit we receaue thereby, my bodye whiche is giuen for you, my bloude which is shed for

you, for the forgyuenes of synnes. By the whiche wordes Christe declareth, that by this sacrament and wordes of promyse, are gyuen to vs, remission of synnes, lyfe and saluation. For whereas forgyuenes of synne is, ther is also lyfe and saluation.

Againe yf a man will go further with you, and aske you. How can bodily eatyng and drynkyng haue so greate strength and operation? ye shall answer.

To eate and to drynke, doth not worke so great thynges, but this worde and promyse of God, my bodye whiche was gyuen for you, my bloude whiche was shede for you, for the remission of sinnes. This worde of God is added to the outward sygnes, as the chiefe thing in this sacramente. He that beleueth these wordes, he hath that thing, whiche the wordes do promyse, that is to saye, forgyuenes of his synnes.

Besydes this, yf a man aske of you, who be they, that do worthely receaue this sacrament? ye shal answere.

That fastyng, abstinence and suche other lyke, do perteyne and are profitable for an outward discipline or chastisement of the bodye. But he receaueth the sacrament worthely, that hath faith to beleue these wordes. My bodye whiche was gyuen for you, my bloude whiche was shed for you for the remission of synnes. But he that beleueth not these wordes, or doubteth of them, he receaueth the Lordes supper vnworthely. For this worde, gyuen for you, doth require a faithful and beleuyng harte.

A SERMON OF THE AUTHORITIE OF THE KAYES

THE holye apostle saint Paul good children, in the tenth chapter of hys Epistle to the Romaines, wryteth on this fashion. Who so euer shal cal vpon the name of the Lord, shall be saued. But how shal they call on hym, on whom they beleue not? How shal they beleue on him of whome they haue not hearde? Howe shall they heare without a preacher? Howe shal they preach, except they be sente? By the whiche wourdes saynct Paule doeth euidently declare vnto vs, two lessons.

The fyrst is, that it is necessary to our saluation, to haue prechers and ministers of Goddes mooste holy worde, to insturcte vs in the true fayth and knowlege of God.

The seconde is that preachers must not runne to this hyghe honore, before they be called therto, but they muste be ordeyned and appoynted to this office, and sent to vs by God. For it is not possible to be saued, or to please God, without fayth, and no man can truely beleue in God by his owne wytte. (for of oure selves we knowe not what we shoulde beleue) but we must nedes heare Gods woorde, taught vs by other.

I Cor. iii. a.
Joh vi. b.
Actum ii. C.

Agayne, the teachers, except thei be called and sent, can not frutfully teache. For the seede of Goddes wourde, doeth neuer brynge forth fruyt, onles the Lorde of the haruest do gyue increase, and by hys holye Spirite do wourke with the sower. But God doeth not worke with the preacher, whom he hathe not sente as saynct Paule sayeth. Howe shall they preache, yf they be not sent. Wherefore it is requisite, that preachers should be called and sent of God, and they must preache according to the authoritie and commission of God, graunted vnto them, wherby they may strengthen mennes belefe, and assure their consciences, that God hath commaunded them to preache after this or that fashion. For els euerie manne shoulde styll be in doubt, and thinke after this sort. Who knoweth whether thys be true, whiche I heare the preacher saye? who can tell whether God hath commaunded him to preach these thynges or no? And in case he teacheth no thyng but truth, yet I am not sure that God wyll wourke with me, as the preacher promyseth? Perchaunce these promises pertain to other, and not to me? These doubtles, in the tyme of temptation, might trouble mens myndes, yf we were not assured, that our Lorde Jesus Christ himselfe hathe both ordeyned and appointed ministers and preachers to teache vs his holye wourde, and to minister his sacramentes, and also hath appoynted theym, what they shall teache in his name, and what they shall do vnto vs. Therefore he called them and sent them, and gaue them instructions, what

Roma. x. b.

Mat. xvi.

they should do, and speake to vs, in his name, to the intende that we shoulde gyue sure credence vnto theyr wordes, and beleue that God wyll worke with vs accordyng to his wordes by them spoken. And he hath promised therfore, that whatsoeuer they shoulde bynde vpon earth, shoulde be bounde in heauen and whatsoeuer they shuld lose vpon earth shuld be losed in heauen also. Wherefore good children, to the intende you maye stedfastlye beleue, all thinges whiche God by his ministers doeth teache and promise vnto you, and so be saued by your fayth, learne diligently I prai you, by what wordes our Lord Jesus Christ, gaue this commission and commaundement to his ministers and reherse them here, worde for word that so you may print them in your memories, and recite them the better when you come home.

Joh. xx. c.

The wordes of Christ be these. Our Lorde Jesus brethed on his apostles, and sayd, Receaue the Holye Gost, whose synnes ye forgyue, they are forgyuen vnto them. And whose synnes you reserue, they are reserued.

Now good children, you shal employ your selves, not onely to reherse these wordes without boke, but also to vnderstande, what our Lord Jesus Christ ment by them, that when you shall be asked any question herein, you maye make a dyrect answer, and that also in tyme to come you maye be able to instruct your children in the same. For what greater shame can ther be, eyther in the sight of God or of man, then to professe thi selfe to be a Christen man, and yet be ignorant in what place of scripture and by what wordes, Christ commaunded faith, and forgyuenes of synnes, to be preached, Seing that a Christen man ought to beleue nothyng, as an article of his faith, except he be assured, that eyther it is Gods commaundement, or his worde. Now good children, that you maye the better vnderstande these wordes, of our sauour Christe, you shall, knowe, that our Lorde Jesus Christ when he beganne to preache, he did cal and chose his twelue apostles and afterwarde besydes

Mark iii.
Luke vi.
Luke x.

those twelue, he sent forth thre score and tenne dysciples, and gaue them authoritie to preach the gospel. And a litle before his death and passion, he made his prayer to his heuenly Father for them, and for all those that shoulde beleue thorow their preaching. As it is declared in the gospel of saint John. Now it is not to be doubted, but that Christes praier was heard, of his heauenly Father, wherefore it foloweth, that as mani as beleued the preaching of Christes discyples, were as surely saued, as yf they had heard and beleued Christ hymselfe. And after Christes assention, the apostelles gaue authoritie to other godly and holye men, to minyster Gods worde, and chiefly in those places, wher ther wer Christen men already, whiche lacked preachers, and the apostles them selues could not longer abide with them. For the apostles dyd walke abrod into diuerse partes of the worlde, and did studye to plant the gospel in many places. Wherefore wher they founde godly men, and mete to preache Gods worde, they layed their handes vpon them, and gaue them the Holy Gost, as they theimselues receaued of Christ the same Holy Gost, to execute this office. And they that were so ordeyned, were in dede, and also were called the ministers of God as the apostles theimselues were, as Paule, sayeth vnto Tymothy. And so the ministration of Gods worde (which our Lorde Jesus Christ hymselfe dyd first institute) was deuyed from the apostles vnto other after them, by imposition of handes, and gyuyng the Holy Ghost, from the apostles tyme to our dayes. And this was the consecration, ordres and vnction of the apostles, wherby they, at the begynnyng, made byshopes and pryestes, and this shall continewe in the churche, euen to the worldes ende. And what soeuer rite or ceremonye, hath ben added more than this commeth of mannes ordinaunce and policie, and is not commaunded by Goddes worde.

John xvii.

Wherefore good children, you shal gyue due reuerence and honour to the ministers of the churche, and shal not meanelly or lyghtly esteme them in the execution of their office, but you shall take them for Gods ministers, and the messengers of our

Lorde Jesus Christe. For Christ himselfe saieth in the gospel. He that heareth you, heareth me. And he that dyspisseth you dyspisseth me. Wherefore good children, you shal stedfastly beleue al those thinges, whiche suche ministers shall speake vnto you, from the mouth, and by the commaundement of our Lorde Jesus Christ. And what soeuer they do to you, as when they baptyse you, when they gyue you absolution, and dystrubute to you the bodye and bloude of our Lord Jesus Christe, these you shall so esteme, as yf Christe hymselfe in his awne person, dyd speake, and minister vnto you. For Christe hath commaunded his ministers to do this vnto you, and he hymselfe, (althoughe you see him not with your bodily eyes) is present with his ministers, and worketh by the Holy Ghost in thadministration of his sacramentes. And on the other syde, you shall take good hede, and beware of false and priuye preachers, whiche pryuely crepe into cities, and preache in corners, hauyng none authoritie, nor being called to this office. For Christe is not present with such prechers, and therefore dothe not the Holy Gost worke by their preching, but their worde is withoute fruite or profyt, and they do great hurte in commen welthes. For suche as be not called of God, they no doubt of it do erre, and sow abroad heresy and naughty doctrine. And yet you shal not thinke good children, that preachers whiche be lawfully called, haue authoritie to do or teache what soeuer shal please them. But our Lord Jesus Christ, hath gyuen them playne instructions, what they ought to teache and do. And yf thei teache or do any other thyng, then is conteyned in their commission, then it is of no force, nor we ought not to regarde it. And for this cause our sauoure Christ dyd breath into hys discyples, and gaue them the Holy Gost. For where the Holy Gost is, ther he so worketh, that he causeth vs to do those thynges whiche Christe hath commaunded. And whan that is not done, than the Holy Ghost is not there. Wherefore all thynges whiche we shall so speake or do, can take none effecte. Now the summe

of the commission whiche Christ gaue to his dysciples, was this, that they shoulde preache repentaunce, and forgyuenes of synne, in his name. And he added therto, bothe a promise and a threatnyng, saying. He that wil beleue, and be baptised, shalbe saued. But he that wil not beleue, shall be damned. Wherefore all thinges which the ministers of the churche do saye or do to vs, ought to be directed to this ende, that they maye lowse vs, and declare vnto vs, the forgyuenes of our synnes, when we truly repent, and beleue in Christ. But when we do not repent vs of our synne, and forsake the same, or do not beleue the gospel, then they ought to bind or reserue sinne, and to declare vnto vs, that yf we styl continew in sinne, we shal be damned for euer. And when the minysters do thus execute their commission, then they obey God, and whose synnes soeuer they forgyue in earth, their synnes be forgyuen in heauen also. And contrarye wyse, whome soeuer they binde in earth, their synnes be bounde also in heauen. But yf the ministers wolde interprise to do contrary to their commission, that is to say, to forgyue synnes to vnrepentaunte synners and vnbeleuers, or to bynde their synnes and denye them absolution, that be repentaunte and truste in the mercye of God, then they shoulde not do wel, nor their acts shoulde be of any force, but they shoulde deceaue themselues, and other also. And than shoulde that be true, that Christ speaketh in the gossell. When the blynde leadeth the blinde, both fall into the diche. But when the ministers do trulye execute their office, you oughte good children, to take great comforte, and to confirme your faithe therby, that you maye steadfastly beleue, and in all temptations answer your aduersarye the Deuell after this maner. God hathe sente to me one of hys ministers, he in the name and place of God, hathe declared to me the forgyuenes of my synnes, and hath baptised me in the assurance of the same.

Wherefore I doubte not but that my synnes be forgyuen, and that I am made the sonne and heire of God. Thus good children, you ought generally in all temptations, to fortifie youre

fayth, and to comforte your selves, with the authoritie of Goddes word, but specially you shall learne this also, that oure Lorde Jesus Christe, dyd entende, by this authoritie of the kayes, to comforte the troubled consciences of them, that after their baptisme, do fall in to haynous offences.

For it is not so easye a thyng, to rise agayn from synne, as the mad and blynde worlde doeth thynke, but when the Deuel and oure faith shall skyrmishe together, then in those straites, and troubles of conscience, we haue nede of the helpe of some trewe minister of the churche, whych (as it were in our swonyng) maye lyft vs vp wyth the wourde of God, comforte and refreshe vs. As the wyse kyng Salomon doth declare by thys sentence. Wo to that man whyche is alone, for when he falleth, he hath no man to lyft hym vp agayn. And oure Lorde Jesus Christe, doeth speake so often tymes in the gospel of the authoritie of the kayes, and hathe added so great promyses to the same, that it may wel appere by the earnestnes of Christes wourdes, how careful he was for troubled consciences, and how fatherly an effectiō he had to comforte the same. Wherof it vndoubtedly followeth, that we haue great nede of thys comforte, and that it is moche to be estemed and set by. For first of al our sauour Christ, before he gaue these kayes in dede, he promysed to Peter that he would gyue them, saying. I wyl gyue to the, the kayes of the kyngdome of heauen. What so euer thou shalt bynde vpon earth, shalbe bounde in heauen, and what so euer thou shall louse vpon earth, shalbe also loused in heauen. Secondarelye, Christe doeth teache vs, howe we shall vse these kayes, both in open and in secrete synnes. Of the vse of the kayes in open synnes, Christ speaketh these wourdes. Yf thy brother trespase agaynst the, go and tell hym hys faulte betwene him and the alone. Yf he hear the, thou hast wonne thy brother. But yf he heare the not, then take yet wyth the one or two, that vpon the mouthe of two or thre wytnesses, euery worde maye stande. Yf he heare not them, tell it vnto the congregacion. Yf he heare not the congregacion, let hym be vnto

Mat. xviii.

Mat. xviii.

the, as an hethen and publican. Uerely I saye vnto you, what so euer ye bynde on earth, shalbe bounde in heauen. And what so euer ye lose on earth, shalbe loused in heauen. And of the vse of the kayes, in priuie and secrete synnes, oure sauour Christ hath taught vs by his awne dede and example. For the man, that was sycke of the palsey, Christ said thus. Sonne conceaue a stedfast fayth, the synnes be forgyuen the. And as touching byndyng of synnes, he sayd to the hard herted and stubburne Jewes. Yf you were blinde, you shulde haue no synne. But now because you saye, you see, your synne abydeyth styll, that is to saye, it is not forgyuen, Thyrdlye, oure sauoure Christe after his resurrection, gaue the kaies to his apostles (as before he had promysed) breathynge vpon them, and saying. Receaue the Holy Gost, whose synnes ye shall forgyue, they are forgyuen. Now forasmuche as oure sauoure Christe, in gyuyng the keyes, did promise vs so great comfort, dyd so dyligentlye teache the vse of them, and dyd so faythfully, and louyngly ordeyne and commende them and put them (as it wer) into the handes of his apostles and their successors, we ought in no wyse to dyspyse this greate authoritie, whiche God hath gyuen vnto men, but thankfully vse it. For knowe this for a suertye good children, that it is a very great offence against God, lytle to care for hys great gyftes and benefites. Therefore when we fal agayne to great synnes, after that we are ones baptysed, we oughte not to walke in a certen rechelesnes, thynkyng that our synnes be forgyuen vs onely because God is merciful. (For this opinion or wauering imagination, is more weake and feble, then that in the feare and bataille of the conscience, it is able to stande against the violent force and craftye assaultes of the Deuel.) But in this fight betwene our conscience and the Deuel, our great trust and comforte is the sure worde and worke of God, whiche maye assertheyne vs that our synnes are forgyuen, that is to say, whan we obteyne forgyuenes of oure synnes and absolution, of the min-

Mark ii.

Luke v.
John ix.

isters of the church, to whome Christ hath deliuered the keyes, and hath promysed saying. Whose synnes ye shall forgyue in earthe, their synnes be forgyuen in heauen also.

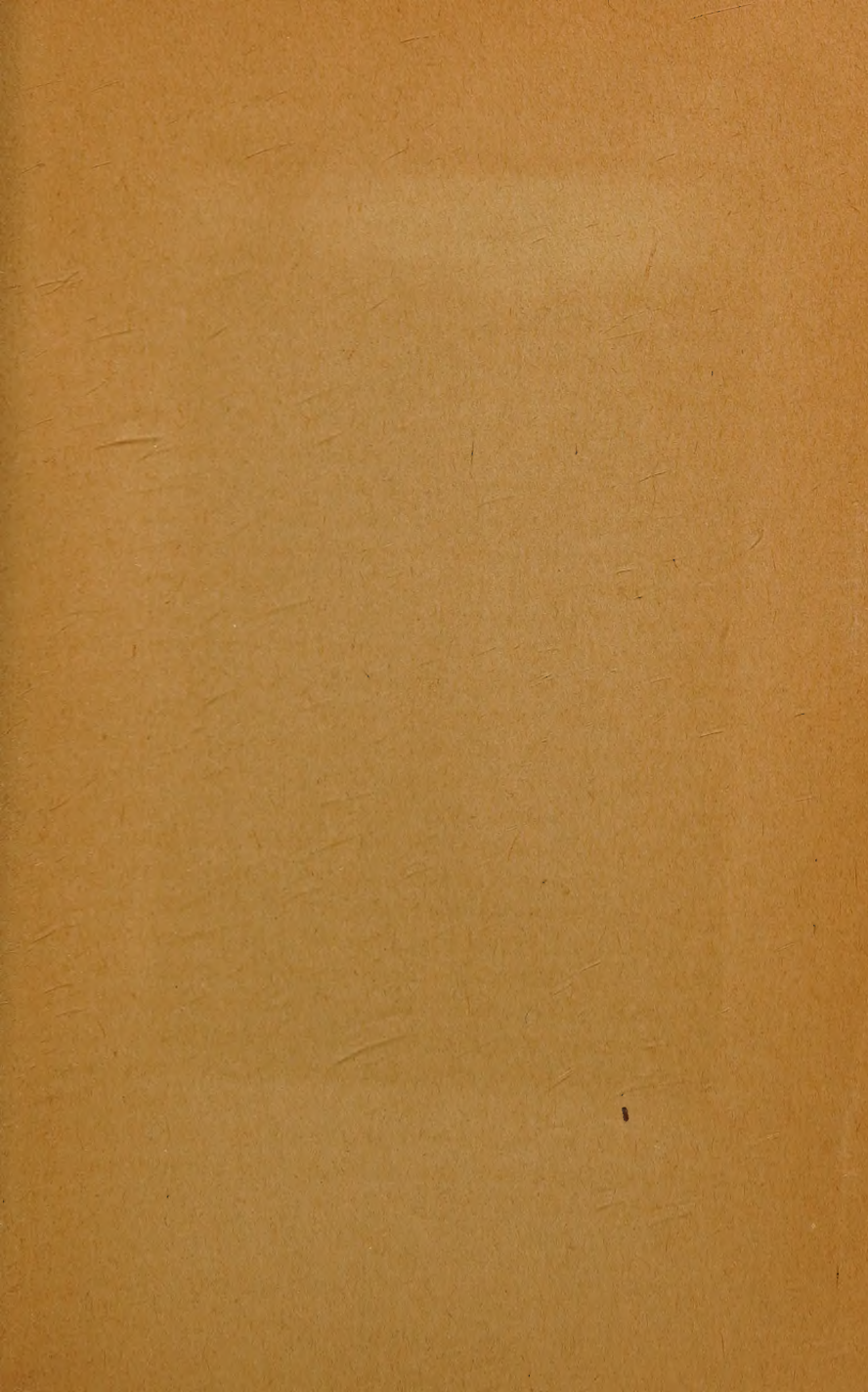
And this also is to be reprov'd, that some men, whiche continue in manyfest and open synne, and go not about to amende their lyfes, yet they wil be counted Christen men, and interpryse to receaue the same sacramentes, that other do, to come to the church, to worship God, and to praye with other. Suche muste be warned of their fautes and yf they refuse to heare and amende, then they ought to be excommunicate and put out of the Christen congregation, vntil they repente and amende their lyfes. Lest by suche manifest sinne and euell examples, other men might be prouoked to do the lyke and so at length many might be infected, and the Christen religyon dyspyed and euell spoken of, as thoughe it wer the worst religyon, forasmuche as Christian men shoulde than leade a shameful and vngodly lyfe. And so by this meanes, the name of God, and God himselfe, might be blasphemed amonge the heathen people. And althoughe those canons, ordynances and rites, whiche be agreable to the gospel, (and were ordeyned in tyme past, to punyshe suche open transgressors and malefactors) are nowe in oure tyme almost vtterly abolyshed and taken awaye, yet for this cause we ought not to dispise or cast awaye, the authoritye and vse of the keyes. For they which presumptuously do cast away all yokes of ecclesiasticall discipline or chasticement, and do let, that such kynde of correction, whiche is agreable to the gospel, maye not be restored againe, shall haue without doubte God for their iudge. But let vs praye our Lord Jesus Christ, that as it hath pleased him to restore vnto vs his moste blessed worde, and the true vnderstandyng of the same, so also he wyll vouchesaue to rendre and sende agayne to vs, these and suche lyke good and holsome ordinances, agreable to his worde.

Now when a man after baptisme hath greuously synned, and doubteth in his conscience, whether he be in the favour of

God or no (as oftentimes yt happeneth) then it is harde for hym to trust to his awn bare imaginations, thinking on this fashion. I know that I haue synned, but yet I am in this opinion, that God is not so cruel a reuenger. But that he hath forgyuen me. For suche an opinion without Goddes worde, is not a trew faith, nor is able to stande in the daungerous skirmyshes of temptation. But trewe faith must euer be stayed vpon the certen worde and wourke of God. Now God dothe not speake to vs, with a voyce soundynge out of heauen. But he hath giuen the kayes of the kingdom of heauen, and the authoritie to forgyue synne, to the ministers of the churche. Wherefore let him that is a sinner, go to one of them let him knowlege and confesse his synne, and praye him, that accordyng to Gods commaundemente, he wyll gyue him absolution and comfort him with the worde of grace and forgyuenes of his synnes. And when the minister dothe so, then I ought stedfastly to beleue, that my synnes are truly forgyuen me in heauen. And suche a faythe, is able to stande stronge, in all skyrmyshes, and assautes of oure mortal enemy the Deuel, forasmuche as it is buylded vpon a sure rocke, that is to say, vpon the certen word and worke of God. For he that is absolved, knoweth for a suertye, that his synnes be forgyuen by the minister. And he knoweth assuredlye also, that the minister hath autoritie from God himselfe so to do. And thirdely he knoweth that God hath made this promise to his ministers, and sayed to them. To whom ye forgyue synnes vpon earth, to him also they shall be forgyuen in heauen. Wherefore good children, gyue good eare to this doctrine, and when your synnes do make you afraied and sadde then seke and desyer absolution and forgyuenes of your synnes of the ministers, whiche haue receaued a commission and commaundement from Christ hymselfe, to forgyue men their synnes, and then youre consciences shal haue peace, tranquillitie, and quietnes. But he that dothe not obey this counsell, but beyng ether blynde or proude, doth dispyse the same, he shal not fynde forgyuenes of his synnes, neither in

his awne good wourkes, nor yet in paineful chastysementes of his bodye, or any other thyng, whereto God hath not promysed remission of sinnes. Wherefore dispyse not absolution, for it is the commaundemente and ordinance of God, and the holy Spirit of God is present, and causeth these thin to take effect in vs, and to worke our saluation. And this is the meaning and playne vnderstandynge, of these wordes of Christ, which you hearde heretofore rehersed, which are writen to thentent that we shoulde beleue, that whatsoeuer Goddes ministers do to vs by Gods commaundement, are as muche auailable, as yf God hymselfe shoulde do the same. For whether the minysters do excommunicate open malefactors and vnrepentant persons or do gyue absolution to those, which be truly repentant for their synnes and amende their lyues, these actes of the ministers, haue as great power and authoritie, and be confirmed and ratified in heauen, as thoughe oure Lord Jesus Christ himselfe had done the same. Wherefore good children, learne these thinges dilygentlye. And when you be asked how vnderstande you the wordes before rehersed? ye shall answer. I do, beleue, that what soeuer the ministers of Christ do to vs by Gods commaundement, either in excommunicatinge open and vnrepentante synners, or in absoluyng repentant persons, all these their actes, be of as great authoritie, and as suerly confirmed in heauen, as yf Christe shoulde speake the wordes out of heauen.

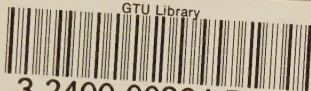
So ye haue good children, the begynnynge and foundation, of the ministers of Gods worde, and of the authoritie of the kayes, as our Lord Jesus Christ did first ordeyne and institute the same. The whiche our sauour Christ did institute and appointe for this purpose, that our consciences myghte thereby be comforted, and assured of the forgyuenes of synnes, and to haue the inestimable thresures of the gospel, as often as we haue nede therof. That we thereby being made stronge in oure faith, might so continewe to thende of our life. And he that continueth to the ende, shal be saued. The which graunt vs the most merciful God. Amen.



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